THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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THE GOSPEL IN PRECEPT AND EXAMPLE.

A DISCOURSE DELIVERED BY PRESIDENT JOSEPH F. SMITH, IN DEACONS HALL, BOSTON, DECEMBER 24, 1905.

MY brethren and sisters, he that loves pleasure more than he loves the truth is not worthy of the truth. Such a one will not embrace the truth, because he will follow that which accords with his desires. In order to be a Latter-day Saint indeed and of a truth, we must feel in our hearts, as one of old said, As for me and my house, we will serve God, no matter what may come. Whatever allurements or temptations may entice us, whatever inclination we may have to do that which is not right in the sight of the Lord, we must rise to that standard of perfection and manhood, to that intelligence and determination of heart and soul, that we can say to the tempter, "Get thee behind me; as for me, I will obey God."

Therefore, I repeat what one of the brethren has said here, that to become a Latter-day Saint will make a man better. The young man whom the Savior tested, proved that he loved his riches and the pleasures which those riches brought more than he loved God. Notwithstanding that he kept the law and all that sort of thing, he was not humble, and he did not love the truth more than all else. There is something more required of us than merely keeping

the law. We must obey the will of the Father. I frequently hear people say, "All that is required of a man in this world is to be honest and square," and that such a man will attain to exaltation and glory. But those who say this do not remember the saying of the Lord, that "Except a man be born again he cannot see the kingdom of heaven." They do not take that into account. They do not seem to regard that as a law of God, essential to man's salvation. They forget also that the Savior said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." No matter how good, how honorable, how honest he is, he must pass through that door in order to enter into the kingdom of God. The Lord requires it. Therefore, if he refuses or declines to enter through the door of the sheepfold, he can never become an heir of God and a joint heir with Jesus Christ. He may become a servant; he may become a ministering spirit; but to be the Son of God, to inherit eternal glory, exaltation, and dominion, he never can, worlds without end, except by entering in at the gate and observing all the commandments of the Gospel. There is no question about this, if the doctrine of Jesus Christ is true, and I say it is. If a man should ask me, "Do you believe in God the Father of Jesus Christ?"—do you think I would hesitate a moment? Verily, no, I would say to him, With all my soul I believe in God, the Father of my spirit, the Father of my Lord and Savior, Jesus Christ, the Creator of the heavens and the earth; He who stands at the head of all things, and by whom all things were made. Not only do I believe, but my judgment, my senses, my sympathy, my reason, my soul, are all convinced. I know that my Redeemer lives. I know that my God lives, and that Jesus is the Christ; and no man can take that knowledge from me. The Lord gave me that knowledge, and He has made me to feel this from the crown of my head to the soles of my feet. I know, therefore, whereof I speak.

My religion teaches me to love all men. However much I may despise their acts, or deplore their wickedness and their darkness of mind, yet they are made in the image and likeness of my Father and God—they are my brothers and sisters. It is required of me that I shall love my neighbor as myself. I may not have risen yet to that high standard of perfection; there may still be lingering in me the selfishness that would prefer myself above my neighbor; but I aim to do right to my fellowmen, because the Gospel requires it. It is the law of God that I shall forgive all men; that I shall not judge men, but that I shall leave judgment in the hands of Him who is a righteous judge, and whose right it is to forgive whom He will. It is His right to sit in judgment upon men, not mine. Therefore, I forgive men. I say, Let God judge between thee and me. Let God approve their good deeds, and reward them for their evil deeds. This right does not belong to you or to me. He has not set us up as judges over our fellow-beings. We may know that men do wrong, and yet they have souls to save. They are made in the image of God, His sons and daughters, and it is our duty to do all in our power to lead them from the error of their ways, from their follies and sins, and show them, by example as well as by precept, the way they should go in order that they may obtain eternal life. No man can give you eternal life. It is not given to one man to save or exalt another. But it is given to man to know the truth for himself, and to walk in the light for himself as Christ is in the light, that he

may know of the doctrine, that he may have fellowship with Christ, and that His blood may cleanse him from all sin. It is my privilege to be in this position. Then it is my right and privilege to teach other men how they can keep the commandments of the Lord, how they can walk in the right path, how they can do that which will save them from sin, and bring light, intelligence, and faith to their souls; and then they can walk in the path themselves and obtain that which they desire by diligence and faithfulness in keeping the commandments of God. But I cannot save you; you cannot save me. No man can save another; he can only be instrumental in persuading another to forsake sin and to do that which is right and acceptable in the sight of the Lord.

When I was a little boy I was taught very carefully and strictly by a noble, pure mother. I was deprived when but a child of the counsel of a father; but I had the honor, the pleasure, and the profit of enjoying the counsel and direction of a most noble, faithful, and good mother. She taught me principles of honor, righteousness, and truth. She taught me not to lie, not to bear false witness, not to speak evil of another, not to pick a quarrel, not to be contentious, but rather to yield to those that would do evil than to resist; to say, Get behind me, to those who would tempt me to wrong-doing; to turn my back upon them and forsake them. These were the principles that were instilled upon my mind when I was a child. At the age of 15 I was called on a mission; not to come here to a portion of my native land, but I was sent to the islands of the Pacific ocean, thousands of miles from home and friends, where I had to learn another language in order that I might communicate with the people. The Lord blessed me while there. But those who are in the least acquainted with the habits and conditions of the people in those distant islands know what temptations there are for young men, and how difficult it is for men, especially young men, to keep themselves pure and unspotted from the world. If there is anything in the world that I am proud of, it is that through the teachings of my mother, and through my faith in the Gospel of Jesus Christ which she taught me, and which I then believed with all my soul, I was able to keep myself unspotted from the world.

I wish now to say just a few words to my young friends who are here to preach the Gospel. You are here, young men, to teach the truth more by example than by precept or preaching. Not many of us who are sent out in our youth count very much when it comes to preaching and expounding the Scriptures; but we can set before men that ever living, ever effective, ever powerful testimony—the testimony of example. Example is more powerful for good than all the preaching you can do. Let an innocent boy come out here into the world, and in the midst of the temptations he meets prove to the world that he will not yield to temptation; that, like Joseph who was sold into Egypt, he will resist the tempter and keep himself aloof from those allurements that lead unto destruction, immorality, and wickedness; let him stand up like the snow-capped Alps, pure, white, immovable, and unimpressionable to those things which lead away from the pathway of righteousness and truth into bypaths and wicked ways, and he will do more good in his mission than he can do by the words of his mouth. Young men, do not yield to temptation. Do not permit yourselves to say or do one thing that is unbe-

coming a Latter-day Saint, a man of God, a son of parents who have forsaken the world and perchance all they possessed in it—kindreds, friends, home, and everything that was dear to them—for the Gospel's sake. Remember that most of your parents have done this, and if there are any who would not do it if required, they are not worthy of the Gospel of Jesus Christ; for Jesus has said that he who will not forsake father, or mother, or brother, or sister, houses, or lands, for His sake, is not worthy of Him. Therefore, if your parents would not do that, they are not worthy of the Gospel. But you should live so that you may prove to the world that your parents are worthy, and that they taught you these things, and that you are determined to carry out their counsels, as well as the counsels of the Elders of the Church of Jesus Christ of Latter-day Saints, who teach you the principles of the Gospel and admonish you to avoid sin, even the appearance of sin, and walk uprightly before the Lord, and keep yourself pure and unspotted from the world.

What a glorious testimony it is when you see a man becoming feeble with age, who has passed through the world and been subjected to all manner of temptations, and now almost ready to sink into his grave, who can stand up and say to all the world and to his God, "Father, brothers and sisters, I have passed through this world undefiled. I have not yielded to the tempter, nor to deadly sins." Oh! he may have had his weaknesses and his imperfections, but they have been imperfections of the head and not of the heart. He may have erred in his judgment in some things. He may not have been as broad-minded as he should have been in some respects. He may not have been up to the standard perhaps in many things. Yet in the one thing of keeping himself pure and clean, uncontaminated, undefiled, healthy, vigorous, manly, godlike, he can face any man in the world and say, "I am clean!"

Now, boys, I want you to live so that you can say this; that when you get to be 75 or 80 years of age you can say before God and men, "I am clean from the sins of the world. I am not defiled, nor contaminated. I have kept myself upright, honest, pure and virtuous."

Let me say to our young men who are here studying different branches of learning: Hunt up your friends; associate with your brethren and sisters. Do not pull away from them; do not keep yourselves aloof from them. Go to their meetings. Go to the presiding authorities and talk with them. Say to them, "Here I am. If you can use me for any good, do so. If I have talent and ability to do anything you want me to do to roll on the work of the Lord and to convince the honest in heart of the truth we have received, here I am, ready to be used for the accomplishment of God's purposes whenever it is possible for me to get away from my studies." Now, boys, do this. Remember the old saying, that it is not all of life to live; nor is it all of death to die. There is something more in life than the mere living—"eat, drink, and be merry, for to-morrow we die." Men will be held accountable before the great Judge of the quick and the dead for the deeds done in the flesh. You cannot avoid that. You are not here by chance. You came here by the will of God, according to His design, to fulfil His purposes; and you came here without seeking it yourself, so far as this world is concerned. You are entities; you have living souls within you; and you will be raised from the dead just as sure as Jesus Christ was raised from the dead. As sure as by Adam you die,

so sure by Christ will you be raised from the dead. This is inevitable. It is according to God's plan. He has decreed it, and you cannot help yourselves. Do what you may, you cannot dodge that. It will come just as sure as birth and death come. The resurrection will come to all the children of men; but the resurrection of the righteous will come only to those who obey the commandments of the Lord. Those only who walk in His paths and keep His law will come up in that resurrection, to inherit and enjoy the kingdom of God.

Furthermore, remember that whatever you do, God sees you. His eye is upon you. You cannot hide yourself from His face. He knows you. His angels have watchcare over you, and they will give account of you. You cannot escape that. Then, I repeat, it is not all of life to live. There is something to live for. There is a work to do for every human creature, and that work is the work of righteousness, of truth, of self-denial, of faith in God. This we must do; and unless we do it according to the light we possess, we will finally be weighed in the balances and found wanting. Then, I say to you, it is not all for you to just study and to be proficient in your chosen profession. You must remember that there is something else for you to do. Men and women should fulfil all the requirements that the Lord has made of them. God has written His law in your hearts. And when a man commits sin to the extent that he drives the Spirit of the Lord from him and becomes abandoned in iniquity, then he is indeed a sinner, fit only for the damnation of hell. What is the damnation of hell? It is banishment from the presence of Almighty God, into outer darkness. It is banishment into a consciousness of having forfeited one's life and frittered away the hopes of exaltation. It is the anguish and agony of the mind, the immortal mind, under the pressure of the knowledge that one has sinned away the day of grace, or committed the unpardonable sin. That is the sin for which there is no forgiveness in this world nor in the world to come—the denial of the truth, the trampling of it under foot, considering it as a thing of naught, and treating it as worthless when it is offered unto you. Young men, you may have to assume the responsibilities that your fathers assumed before you—that of the care of families. These are things that are sacred before God, and spring from the law of God which is engraven upon your souls; for every man, if he is born with natural senses and capabilities, yearns to fulfil the law of destiny. Every woman yearns to fulfil that law, that requirement of nature, that principle put in the heart by the Almighty Himself, an attribute of God, a part of His divinity inherited by His children in the flesh. We come to a time when these desires, affections, and requirements assert themselves in our nature. Then we must consider these things, and live so that when we enter upon these responsibilities we can do it with pure hearts and clean hands, with undefiled spirits and bodies. And when we die, that is not the end. Then come the resurrection and the judgment, and God will hold you strictly to an account for that which you do here, just as sure as you live.

My dear brothers and sisters, my young friends, you for whom my heart yearns with the deepest sympathy, because I see you are very much in the position that I was nearly sixty years ago, when I was sent out as a child, so to speak, to teach the principles of the Gospel. I did not know much then,

and I was not capable of telling what I did know; but I was capable, thanks be to my precious mother, of setting a good example, of resisting evil, doing right, and keeping my head above sin; and God helped me in it, and preserved my life and my honor, so that now I can offer it unto Him unsullied, for which I thank Him with all my soul. Brethren, you will never have anything for which you will have more reason to be proud and thankful before your Father than that you can offer your lives unto Him pure and unsullied when you shall be called to render an account before Him.

The Lord help you to be faithful, diligent, persevering, earnest, honest, and upright, and to do good to all men. Forgive those that trespass against you, that persecute you, and say all manner of evil against you falsely. Pray for them, and ask God to have mercy upon them, and, if possible, forgive them and show them the error of their way. Be like Christ was, so far as observing His laws and His precepts is concerned. Keep yourselves without sin, and obedient to the will of the Father, as He was. Peace be unto you. God's blessings be upon you in your labors, that you may be encouraged and strengthened; that you may not be homesick nor fainthearted; that you may not lose your faith; that your knees may not tremble; but that you may feel that you are strong in the power of the Almighty, and that you may be upheld by Him in every good word and work. But should you transgress, oh! God have pity on you; for then you will be afraid to meet your friends. You will want to be with the stranger, with those who know you not and who cannot discern your condition and spirit. You will want to slink away from the light, and from the association of your brethren and friends, who would take you in their arms and succor and sustain you in all that is good. That is the commencement of evil. When men do wrong entirely they do not want the association of those who do right, and they hide their faces from them. Therefore, Brother McQuarrie can judge of you boys. Whenever you come to him and seek his counsel; whenever you show forth that you are not afraid to meet him and shake the hand of fellowship with him, then he will have an undeniable testimony that you are all right. But the moment you begin to shun him or others of your brethren, there comes a testimony that you have been doing something which you are ashamed of, and you know it. God knows it also, and perhaps a third party will know it; and these three witnesses will testify against you by and by, namely, God, yourself, and the person with whom you have transgressed. Man cannot commit sin alone, because the eye of God will pierce his hiding place and observe the wrong he is doing. There will be at least two witnesses to the offense.

The Lord bless you and help you to avoid error and evil and to walk in the paths of righteousness, is my prayer in the name of Jesus Christ. Amen.

Honest Advice.—The Rev. Mr. Perkins, being called upon suddenly to address a Sunday school, thought he would get a few original ideas from his young hearers. "Children," said he, "I want some of you to tell me what I shall talk to you about to-night. What shall I say?" At first there was no response. "That bright little fellow over there," said he, pointing to a youngster on the back seat: "What shall I say to you to-night?" In a little, piping voice came the answer: "Say amen and sit down."

AN IMPARTIAL REVIEW OF "MORMON" LITERATURE.

THE following exceptionally fair and favorable review of the Latter-day Saints' publications appeared in *The Gentleman's Journal* for February 24th, 1906:

"The Mormon Headquarters in England, at 10 Holly Road, Fairfield, Liverpool, issues just the works which we must study if we are to really understand and reasonably discuss the teachings of this remarkable people The 'Book of Mormon' may now be had for a shilling or two, yet it is one of the most interesting, suggestive, striking, and perplexing of all our historical works. It is written in the Old Testament style, and it gives us the history of a number of Jews who, centuries before the Christian Era, sailed for and arrived at America. It records the careers of the two branches of these Jews, and so far as we know, its historic facts have never been in the least shaken. They hold the field to this very day. The book ought to be carefully, and even gratefully studied, if it were only as a historical document extending over many centuries. The book grows in interest as we proceed with its study. It was a bold stroke on the part of the Mormons to reprint *verbatim* Solomon Spaulding's 'Manuscript Found,' for it was declared to be the foundation of the Book of Mormon. The assertion was ludicrous, and worse; but the best method of proving that it was so was just to reprint the document itself, and so the work before us is doubly interesting. It is very interesting as a story, and interesting as showing that it is in no way connected with the Book of Mormon.

"'The Myth of the Manuscript Found,' by Elder George Reynolds, is a masterly exposure of the attempt to mislead the public. The Book of Mormon has yet to be accounted for, unless we accept Joseph Smith's version of its origin. Many are not prepared to do this, and hence they must decide to await the work of future historians. Reynolds always writes with vigor and clearness. If the Book of Mormon corresponds to the Old Testament, the 'Doctrine and Covenants' corresponds to the New. It professes to consist of a series of revelations made to Joseph Smith spreading over several years. The book in every way is remarkable, and gives us the very soul of Mormonism. The system can never be understood except through the aid of this work. It is most enthralling reading from beginning to end, and shows clearly enough that Joseph Smith was a very extraordinary man. The volume cannot be too widely known, nor too earnestly studied. Next in importance to the 'Book of Mormon' and 'Doctrine and Covenants,' and among the chief documents of the Church of the Latter-day Saints is the 'Pearl of Great Price,' which shows quite a fresh and striking phase of the literary products of Joseph Smith. The volume consists of the visions of Moses, the book of Abraham, a new translation of Matthew 24, and the story of the early life of Joseph Smith. The work is one of singular freshness and power. 'The Voice of Warning,' by Parley P. Pratt, the Mormon martyr, is virtually a brief exposition of all the doctrines of the Mormon Church. It is earnest, elevating, high-toned, and engrossing. We need not add that we are not in sympathy with Mormonism, but we can on that very account state honestly the worth of some of their publications."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 15, 1906.

EDITORIAL

SOME ASPECTS OF SALVATION.

THE word "salvation" and the phrase "to be saved" are common expressions in theological language, and yet their true meaning and import are often vague and misunderstood.

Let us consider a few points supplementary to the usual biblical manner of treating the subject.

Salvation presupposes something from which to be saved, some evils to escape, some dangers to avoid; the natural question, therefore, is, What are those evils or dangers?

In the first place, the distinction between what is called General Salvation and Individual Salvation must be clearly understood. Much of the salvation spoken of in the Scriptures has reference to that which Christ did for all mankind regardless of any individual action of their own—the salvation from the spiritual and temporal deaths which Adam brought into the world. This phase of the subject, usually called General Salvation, has already been treated in a former article. Through the atonement of Christ, all men are placed on their individual responsibility, to act for themselves, and to exercise the agency which God has given them. Eternal death was a real danger from which all mankind has been saved. That danger is passed, thanks be to our Lord Jesus Christ, and we need not worry about it in the least, but we may exclaim with Paul, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Exempt then from any condemnation brought about by acts not his own, man stands as a free moral agent in the battle of life. As a result of this agency man is not free from dangers; but rather because of it is he surrounded by them. In the world about him are the forces of good and evil warring against each other. Every soul must meet the issues as they appear, and decide for himself which side he will take. Evil presents many alluring aspects, and herein lies a danger from which to be saved. This salvation becomes to a great extent an individual work, and is therefore termed Individual Salvation.

Joseph Smith once said that "Salvation means a man's being placed beyond the power of all his enemies." Also, "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him, and drawing

towards the devil. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence, it needs revelation to assist us and give us knowledge of the things of God."

To be safe is to conform to law. To be in danger is to break law. God has attained to perfection through obedience to law. The devil is a breaker of law, and is therefore outside all forces which tend to perfection. Our line of safety is in the path God has trod, a path which He desires us to tread, and which He makes plain to us. Our danger is in following the evil one's downward road.

If, as Joseph Smith stated, "Salvation means a man's being placed beyond the power of his enemies," it is pertinent to know what these enemies are, that he may be on his guard against them. We might classify man's enemies into two kinds: external and internal. The first would consist of the forces of evil which tempt men to sin, and the evil acts of men over which other men stumble. This external enemy, at the last analysis, is not so formidable as it at first appears, because no matter how strong it may be, there is always force enough within, if it is exerted properly, to resist its attacks. The real enemy, therefore, becomes that which we call internal, which consists of the weaknesses of our human nature, the evil habits and tendences which we acquire. To overcome these is to be saved from their evil effects; and as this is no easy matter, it becomes the great struggle of our lives.

"No man can be saved in ignorance," said Joseph Smith. If we ask, Ignorance of what? the answer is, Ignorance of law. This universe is governed and controlled by law. If any part or portion of this law is broken, the transgressor suffers the affixed penalty. If he continues in the transgression, he is in danger of becoming a weak, helpless wreck, to be buffeted about by powers stronger than his own. Man must, therefore, not remain in ignorance, but he must get knowledge, and apply that knowledge—convert it into power by which he may vanquish his enemies. Joseph's statement is therefore seen to be true, that "A man is saved no faster than he gets knowledge."

All this does not exclude the Scriptural requirement of repentance and baptism in order to obtain salvation, but on the other hand, these Gospel principles and ordinances are part of the great law by which man can ascend into the higher regions of life and thought and by so doing escape the dangers of retrogression. These Gospel teachings are also in complete harmony with law as it prevails in any realm of truth, such as in the scientific world. This has been beautifully illustrated by Dr. Widtsoe in his "Philosophy of Mormonism." (See STAR for February 1, 1906).

Faith is self-evidently the first step to salvation. Repentance naturally follows. Repentance is a turning from sin, or simply a conforming to law—placing oneself in harmony with law, and so also is baptism of water and of the Spirit. We may not know the ultimate reason for these outward ordinances, any more than we may know the whys of many accepted truths, but we know them to be truths because of the fruits which they bear.

When Jesus said that a man must be "born again" in order to enter the kingdom of God, He stated a simple law of nature. The only way to enter

the kingdom of mortality is to be born into it; and in the same way, the only process by which one can enter the spiritual kingdom of God is through a process of birth. "He that believeth and is baptized shall be saved," said Christ. As Christ is the Savior, He knows what processes are necessary for salvation, and as He is also the One Who has "bought us with a price," He has a perfect right to say what we should do to be partakers in the redemption which He made. "Christ is the author of eternal salvation unto all them that obey Him," said Paul; and this comes, not merely because of our arbitrary subjection of one will to another's, but because of a mutual obedience to law. Christ did that which He saw His Father do, and He bids us follow in His steps, as He follows in those of His Father's. Thus the whole process of salvation is one of obedience to an infinite and divine law which reaches from eternity to eternity and acts on all persons in all places and at all times alike.

As long as we remain in an environment not free from sin, so long are we in more or less danger, and are therefore in need of salvation from these dangers.

To be saved, then, cannot be an instantaneous act, as some would have us believe, but rather a continuous process, or perhaps more accurately, a series of acts extending from the time when danger began until the time when we will have gotten beyond the power of all sin and its evil influences. Paul certainly held this view of the matter when he wrote to the Romans: "Now is our salvation nearer than when we believed;" and the words of the Master Himself were: "He that endureth to the end shall be saved."

The Latter-day Saints in embracing the Gospel have simply called to their assistance the powers of God which come through the Priesthood and the ministrations of the Holy Spirit, to help them fight their daily battles. They need salvation every day; and they are not completely saved yet, even though they are, as they ought to be, nearer salvation now than when they believed. When we make a covenant with God, we have a mighty ally. If we keep our part of the conpact, He will not fail us, and we may rest assured that our salvation will be sure and complete.

N. A.

SPECIAL attention is called to the sermon delivered at Boston by President Joseph F. Smith, which is reproduced in this number of the STAR. His advice to the Elders laboring in the Eastern States mission is equally good and applicable to all in the British mission.

Departures.—The following missionaries sailed from Liverpool for Boston, March 8, 1906, per s.s. *Cymric*: From Great Britain—John A. Booth, Edward A. Cottrell, Warren W. McCarty, George D. Reeder, Aaron Call. From Switzerland and Germany—William F. Gerns, Samuel W. Oleson, Harmon Gubler. From Scandinavia—Daniel Jensen, Gustav A. Johanson, Claudie D. Michaelsen, Oscar Anderson, Peter William Knudsen, Hans B. Nielsen, Eric Henricksen, J. Nephi Hansen, Andrew L. Andreason. From the Netherlands—Heber J. Webb, Charles H. Dudley, Jans Tingen, Orson H. Willie. Fifty-one Latter-day Saint passengers sailed on the same boat. Elder Cottrell had charge of the company.

PRIZE WINNERS.

THE following have won the prizes offered some months ago for securing new subscribers to the present volume of the MILLENNIAL STAR:

First Mission Prize, five bound volumes of the STAR: Mary A. Woods, Norwich, Norwich conference.

Second Mission Prize, four bound volumes of the STAR: Herbert Craven, Blackburn, Liverpool conference.

Third Mission Prize, three bound volumes of the STAR: Nicholas P. Pettersson of Sunderland, Newcastle conference, and Annie M. Phillips of Wisbeck, Norwich conference.

The conference prizes, consisting of two bound volumes of the STAR for first prize, and one for the second, were won by the following:

Liverpool: Walter Thompson, Burnley, and Nellie Booth, Rishton—a first prize to both as each obtained an equal number.

Newcastle: Mary Storer, West Hartlepool, first; Albert W. B. Bird, Middlesbro, and Ada Briggs, South Shields—each a second prize.

Leeds: Arthur Longbottom Halifax, first; Charlotte Craven, Batley, second; Walter Hanson, Bradford, special.

Sheffield: William H. Robinson, Sheffield, first and only prize.

London: Joseph Brooks, first and only prize.

The Manchester conference sent three names with one subscriber each, and Grimsby one. The remainder of the conferences in the mission have done nothing in the competition.

CONFERENCE APPOINTMENTS.

London	Sunday, April 15, 1906.
Grimsby	„ „ 22, „
Manchester	„ „ 29, „
Sheffield	„ May 6, „
Nottingham	„ „ 13, „
Leeds	„ „ 20, „

FROM THE MISSION FIELD.

The Gospel again in Greenock.—President James Brown sends the following from Scotland:

"During the early days of Church history in Scotland there existed a flourishing branch in the town of Greenock, but through emigration it became extinct.

"Three months ago Elders George E. James and William J. Salmon began another labor amongst the residents of that noted old burgh, and have been instrumental in arousing an interest amongst the people in the Gospel message.

"Elder Salmon baptized two honest souls yesterday in the Gorbals Public Baths at Glasgow as a result of their earnest labors. Others have expressed a desire for baptism, and the prospects look bright for the future."

Tokens of Appreciation for President Aaron Call.—Elder David A. Taylor sends the following from Nottingham:

"Sunday evening, February 25, 1906, the Saints and friends of the Leicester branch—about seventy in all—came together to show their love for President Call. Words of advice and encouragement by the President, refreshments and a general good time were the chief characteristic features of the evening.

"On March 5th the Saints and an exceptionally large gathering of friends at Nottingham, which crowded our meeting hall to its utmost capacity, voiced their appreciation of the president in both song and speech. The branch presented him with a handsome set of teaspoons, and the Elders of the conference contributed as a token of love and respect a beautiful umbrella.

"President Call's labors have been fruitful in this conference, and reluctantly the parting hand was extended to him."

Lectures to the Secularists.—We are indebted to Elder Rufus D. Johnson of the Liverpool office for the following:

"On Sunday, March 11, Elder Nephi Anderson, associate editor of the STAR, addressed an audience composed of members of the Liverpool Secular Society, in the Alexandra Hall, Liverpool, on the principles of 'Mormonism.' He was present at the invitation of the secretary of the society, and was allowed an hour in which to present briefly the leading features of the belief of the Latter-day Saints. He took up the Articles of Faith, commenting on them one by one, not in an argumentative manner, however, but merely with a desire to impart information concerning our religion to all who desired it. This course, it seems, was not very satisfactory to the Secularists, who delight in argument, and one member went so far as to voice his disappointment in the method which the speaker adopted. At the conclusion of the lecture an opportunity was given for questions and discussion. Elder Anderson was assured that he would be permitted to reply by a final speech to any opposition offered, but this failed in fulfillment. A number of questions were asked, to which satisfactory answers were given by the speaker, after which two members of the society made extended speeches, bringing in a great mass of new matter and criticism quite foreign to the subject of the lecture. This would have been perfectly agreeable had the promise of the final reply been kept, but when Elder Anderson arose to answer, the time had gone, and the audience began to file out. The lecturer could, therefore, make but a few general statements in reply.

"In the addresses mentioned above, a great deal was said about fairness—in fact, the average atheist fairly pats himself on the back for his 'fairness'; and though perhaps they aimed to be just, it is the humble opinion of the writer that they missed the mark. We do not imply intention of unfairness upon their part—it is doubtless due to the fact that the 'secular' mind has become so trained to flaw-picking, denials, and antagonism to all that does not appeal to them, that they have lost the power of nice discrimination between what is fair and courteous and what is buffoonery and irrelevant criticism. This was manifested in the peculiar vote-of-thanks-fault-finding motion which was passed by the assembly."

Notes from New Zealand.—We glean the following interesting news notes from a report of the New Zealand mission for the months of November and December, 1905:

"November 22nd.—Elder John S. Evans and Thomas W. Henderson received an invitation from a Maori Catholic priest to come to his place, Kiri Kiri, Bay of Plenty, and debate with him upon the Gospel. They accepted the invitation, and two days later called at Kiri Kiri, where quite a large number of Catholics had gathered to listen to the debate, among whom were two ministers. They debated parts of the two days, and the Elders were so successful that when they had finished, the natives wanted them to be their ministers; but they wanted them to teach Catholic doctrine. The offer was, of course, not accepted; however, impressions for good were made, as they were invited to come often.

"December 25th.—The native Saints of Moawhango invited a large number of outsiders to spend Xmas with them, and after their arrival the outsiders of Moawhango tried to get them to come to their place, telling them that they had beer, whiskey, and a dance which would all be free to the visitors. Hakopa Te Ahunga and Eruiti Arani, two of our leading Saints, informed the visitors that the Saints did not have a drop of liquor for them, and they were going to charge them two shillings each for the dance, the proceeds of which were to be sent to some poor natives who had lost their crops. The Saints were victorious, as not one of the visitors left.

"December 25th.—Elders Gibbs and Knudson met a large gathering of natives at Jaikars, about one hundred and fifty in number, among whom was a quarter cast European Wesleyan minister, who gave over his karakia to them and called in his followers to listen to what they had to say. They succeeded in allaying much prejudice and making many friends, after which they were extended by the minister and some of his followers a good mihi and a hearty welcome.

"'Kiori,' an old faithful horse of Bay of Islands conference, thinking, perhaps, that he should reap as well as the Elders, did his first 'baptizing' on November 12th, by slipping off a bridge into a river, entirely immersing himself and rider, Elder James M. Gibbs."

Reminiscences of Early Days.—Elder George Hilton, now a missionary in the Birmingham conference, writes us the following letter:

"Reading a very valuable little article in the MILLENNIAL STAR, written by Elder James Bullock, of Providence, Utah, brought many incidents to my mind which happened in my youthful days in England. Although a missionary life may at times seem a lonely one, the servant of God will see the fruits of his labors sooner or later—like bread cast upon the water, it will be seen after many days.

"Elder Bullock made mention of his baptism at Brighton, on the south coast of England, by Elder Edward Braby, who now resides in the Tenth Ward, Salt Lake City, a true and faithful Latter-day Saint. He may well be thankful to be alive and see the fruits of his labors, and the testimony borne by a faithful servant of God.

"I myself wish to bear my testimony in favor of Elder Braby as a servant of God, having authority given him to baptize in the name of Jesus Christ for the remission of sins, with the promise, if faithful, of receiving the Holy Ghost, which gives evidence of the divine mission of God's servants. This little article refreshed my memory of one bright evening some time between 1840 and 1850, when Elder Braby led me down into the sea on the coast at Brighton. I shall never forget the language he used, I being a young man. He raised his right hand and said, 'Brother George Hilton, will you from this time serve the Lord through evil and good report?' I answered that I would, and the happy results of that baptism have never left me.

"I remember on one occasion Elder Braby asked me to accompany him to administer to a sick brother, Elder Arthur Horton. Elder Braby administered to this brother, who appeared to me to be near unto death. As soon as he took his hands off his head he jumped out of bed, and said, 'Let me give you a light down stairs. I am much better.' I have always considered this one of the gifts of the Gospel—'These signs shall follow them that believe.'

"On another occasion a family by the name of Gilbert were all down with smallpox. Elder Braby asked me to accompany him to their home. This was in the year 1866. As I was about to go to Utah, some of my friends advised me not to go to the sick family, but Elder Braby being a man of great faith in God, said it would be all right. We went into the room where there were four or five in bed, and he administered to them all. They got well, and later went to Utah. So did I and Brother Braby, and we are alive yet. God bless Elder Braby. May he live long to see the fruit of his labors."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for March 25, 1906.

9. FAITH.

1. Healing through faith. Matt. 9: 20-22; Mark 5: 34; 10: 46, 52; Luke 8: 43, 50; 17: 19; 18: 35: 42; Acts 14: 8-10; James 5: 16; III Nephi 17: 7, 8; Doc. and Cov. 35: 9.

2. Power exercised through faith. Matt. 17: 20, 21; 21: 21, 22; Mark 9: 23; Luke 17: 6; John 14: 12; Heb. 11: 32-35; James 5: 15; I Nephi 7: 12; Mosiah 9: 16-18; Alma 57: 18-26; Helaman 5: 20 50; Ether 12: 12-22; Doc. and Cov. 8: 10; 52: 20; 103: 36.

3. Salvation promised through faith. Genesis 15: 6; Mark 16: 16; John 1: 12; 3: 14-16, 36; 11: 25; 20: 29-31; Acts 16: 31; 26: 18; Rom. 1: 16, 17; 3: 22-26; 10: 4, 9-11; Gal. 2: 16; 3: 6, 11, 24; I Tim. 4: 10; Heb. 11: 6; I John 5: 4, 5, 10; Enos 1: 5-8; Doc. and Cov. 20: 21-26; 45: 8; Moses 7: 1.

4. Faith alone insufficient. Matt. 7: 21; John 7: 17; Rom. 2: 5-11; 6: 16; Titus 3: 8; James 2: 14-26; I John 1: 5-7; 2: 1-4; Rev. 2: 19; 22: 14, 15; III Nephi 12: 20; Doc. and Cov. 29: 43 45.

A DREAM AND ITS FULFILLMENT.

BY ELDER WALTER G. PAUL, OF THE NEWCASTLE CONFERENCE.

In April, 1882, I left my home in Utah for a mission to the Eastern and Southern States of America. I was then but a young man of twenty-one, and inexperienced in the mission field. On arriving at my destination, Nashville, Tennesse, I was appointed to labor in and around Rochester, Butler Co., Kentucky, to which locality I was sent with a letter of release for Elder John W. Taylor, by Elder John Morgan, president of the mission.

Elder Taylor spent a week with me before he left. I felt extremely weak and timid, but my companion in his prophetic vein predicted that I would soon be able to explain intelligently the principles of the Gospel, and therefore, I was somewhat comforted.

I preached my first discourse in a log cabin, ten by twelve feet, located in a dense wood. There were ten people present, and I talked two and one half minutes. This cabin was built by and for the Latter-day Saints, but unfortunately it extended on to the possessions of one who was unfriendly to us, and we were ordered to move it. Nothing was to be done but to put all hands to the task, and with a long pull and a strong pull we moved the meeting house a distance of six feet off the enemy's ground. We then named the cabin, "Liberty."

One spring morning, not long after this, while I was walking through the woods, I met a gentleman with grip and umbrella. On seeing me he exclaimed: "Hello, Brother Paul. I know you, I dreamed about you last night." We were soon fast friends, as I discovered him to be Elder Louis A. Kelsch, who had walked seventy-five miles to meet me.

He told me that for months past a Baptist preacher's wife, of Gracon county, Kentucky, had been dreaming all about me. She knew my name, and could describe me accurately. "She says," explained Elder Kelsch, "that she will not be satisfied until she sees you. She claims that she will know you even among a thousand."

This lady had been told that there was no Elder in the mission by my name or answering to the description which she gave. Not only that, but the Elders said they knew no one in Utah by my name. "Well," the lady had said, "there is, and I am going to see him."

I was therefore told to get ready for the seventy-five miles walk, which I did. We walked forty miles the first day, twenty the second, and finished the journey on the third. It made me very footsore and tired. Within a short distance of the Miller house a halt was made, and a consultation was had as to the best manner of procedure. It was finally decided that we all three should go up to the house and that I should be introduced by some other name.

But Mrs. Miller could not be deceived. She laughed as we greeted her, and she said to me, "How do you do, Brother Paul? I have been dreaming about you for months past." We next went out into the cornfield and endeavored to play the same trick on Mr. Miller; but he had listened to his wife's description of me so often that he recognized me at once.

I wanted to accompany the Elders on their journeys to fill appointments, but nothing would do but I must stay with the Millers. The children (there were fifteen of them) were dispatched to the neighbors with an invitation to come and see the long-looked-for preacher from Utah. I tried to be sociable, but I was very much embarrassed upon being invited to talk to them. I tried to entertain them on home and other topics as I could not discuss freely the principles of the Gospel.

In this providential way I was led to this family. It certainly was not chance. My first mission call was for Great Britain, which was changed to the Southern States. Then my appointment was to the exact locality where I had been seen in dreams by this woman.

It was not long, however, before another kind of experience awaited us. One of our friends came rushing into the house exclaiming, "Flee for your lives! A mob of fifty armed men are not over half a mile away, and they have taken an oath to drive the Mormon preachers from the county." My companion and I decided to take refuge in the woods, where we asked the Lord in humble prayer for His protection.

A friend was raised up for us, and the mob dispersed without doing us any mischief. We came out of our hiding, and as we were going along the road to a nearby town, we passed a number of the mobbers on their way home. They did not molest us.

OUR LIFE.

The period of life is brief;
'Tis the red of the red rose leaf;
'Tis the gold of a sunset sky;
'Tis the flight of a bird on high;
But one may fill the space
With such an infinite grace,
That the red shall view all time,
And the gold through the ages shine,
And the bird fly swift and straight
To the portals of God's own gate.

SELECTED.

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